



Rise & Corruption Of Khawarij

[Hururiyah to Hazimiyah]

Learn from Those Before You

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Shaikh ul Islam Ibn Taymiyyah (R.A) ,when he was commenting about the Khawaarij he said,

“And this sign which the Messenger of Allah mentioned would be the sign for the first people of the Khawaarij. But they are not the only people that are spoken of in these verses because He (R.A) mentioned in other hadith that they would still keep coming until the age of the Dajjal.

“It is concluded by the Muslims that the Khawaarij are not the only Khawaarij mentioned in the battles with Ali in the battle of Nahraawaan.”

[Majmu`a Fataawa, V. 28, page 495-496]

Note: Khawarij rise in every era & everytime New Group of this ideology rises They Get Out to corrupt part of Deen to Make Takfir On Muslims Like Khawarij In our Time they corrupt "Third Nullifier" On Footsteps Of Original Khawarij "Hururiya" & Mutazilah Of Baghdad & Basra

Refer To My Post :

1. Al Salaf Al Salih Vs Ghulah Hazimiyah
2. Salaf Of Ghulah
3. Dawah Najadiya vs Ghulah Hazimiyah
4. Third Nullifier Of Islam & Chaim Takfir
5. Manat of Kufr For Third Nullifier Of Islam
6. Read Clarifying Matters Of Methodology By At Publication

Ancient Khawarij

THE MUHAKKIM AL'UWLA

(the people who ask for judgement and their categories)

The story of this particular type was from above. The first of them was a man by the name of Dhul Khuwaisira, who asked the Prophet for judgement. Their end came in the time of `Ali ibn Abi Taalib when `Ali found the man with the forearm like the small breast of a woman. Only ten of them were left, but they escaped and started their own group. These are the same ones who labelled `Ali, Mu`awiya, Amr ibn al `As and Abu Musa alAsh`ari, who were involved with the tahkim (judgement), to be kuffar.

Al Azaariqa

These are the companions of Abu Raashid Naafi` ibn al Azraq. These people left with Naafi` from Basra (in `Iraq) to al Ahwaaz. And there was with Naafi` leaders of the Khawaarij such as `Atiyah ibn al Aswad alHanafi, `Abdullah ibn alMahuuz, and his brothers, `Uthmaan and Zubair, Amr ibn `Umair al`Anbari, Qatari ibn alFaja'a alMazini, `Ubaida ibn Hilaal ash-Shukri, and his brother, Mahraz ibn Hilaal, Sakhr ibn Habib at-Tamimi, Saalih ibn Mikhraaq al`Abdi, `Abdu Rabbil Kabir, `Abdu Rabbis Saghir.

Others decided to fight the Khawaarij outwardly. With roughly some 30,000 horses drawn up from, the resistance to the Khawaarij in Basra became organised and people joined them. Then there came and joined with them `Abdullah ibn alHaarith ibn Nufail an-Nufali, with the friend of his army, Muslim ibn `Abis ibn Kuraiz ibn Habib. The Khawaarij then fought him (Muslim ibn `Abis) and defeated his companions. Then there came to them (the Khawaarij) `Uthmaan ibn `Abdullah ibn Mu`ammir at-Tamimi and they (the Khawarij) defeated him.

There then went out to them Haaritha ibn Badr al `Itaabi in a dense and thick army, and they (the Khawaarij) defeated him. The people of Basra were afraid for themselves and their land from the Khawaarij. There then came alMahlub ibn Abi Safara, who stayed at war with the Azaariqa for 19 years until he brought an end to them in the days of alHajjaaj. Naafi` died before the battles of alMahlub with the Azaariqa. And after him (Naafi`), they (the Khawaarij) gave bai`a to Qatari ibn alFaja'a alMizaani and named him the 'leader of the believers.'

An Najdaat

Who were the people of Najda ibn `Aamir alHanafi, and he was called guardian. And it was in this matter that he left from alYamaamah with his military he sought to gain admission to the Azaariqa.

He then received Abu Fadaik and `Atiyyah ibn alAswad alHanafi in the group which left Naafi` ibn al Azraq. They informed him of what Naafi` had brought about most recently from the disagreement by making takfir on the dissenters from service to him and the generally well known happenings and bid`a. They then commenced to give Najda bai`a and named him the 'leader of the believers.' They then disagreed with Najda, with some of the people making takfir on him for matters that they held against him.

Out of them then rose up his sons with an army to the people of alQatif. They then fought the men and took the women as war captives and their people for themselves. They said, "Their allotment led to their establishment of our share and we only returned the surplus, and they had intercourse with them (the female captives) before the shares were divided up. They ate from the ghanima (the war booty) before it could be divided up." They then returned to Najda and informed him of that. He said, "Did he not slander you regarding this thing that you did." They said, "We did not know of that. He did not slander us." They then began to make excuses for their ignorance.

His (Najda's) companions then differed with that. Then some of them agreed with his decision and the excuse of ignorance and judgement in ijtihaad. They said, "The religion has two matters, the first being awareness of Allah, awareness of His messengers. And further is the prohibition of spilling Muslim blood, yield in their favour and establishment of what came from the sight of Allah as a whole. This, it is waajib (compulsory) on all and ignorance of it is no excuse.

"The second is what is equal to that. Thus people have the excuse of ignorance until the hujjah (clear proof) is established on them regarding halaal and haraam. And whoever makes it permissible, the punishment on a sinful mujtahid (one making ijtihaad) in judgements before the hujjah is established on him, then he is a kaafir."

Najda ibn `Aamir also declared halaal and blood of the people of the covenant, and their wealth as in a condition of taqiyyah. He made the judgement that one must disassociate and hate anyone who says that it (the blood and the wealth of the above mentioned) is haraam.

Al Ajaridah

These are the companions of a man named `Abdul Karim ibn `Ajaarid. He assisted the an-Najdaat in their bid`a and someone said that he was from the companions of Abu Baihas. He then disagreed with him and single himself out with the following words,

“It is compulsory to make baraa'a (complete disassociation and bearing hate towards someone or something for the sake of Allah I, who told you to hate that thing) from the infant, until they call and bear witness to Islam.

And it is also compulsory that they testify to it (the Muslims testimony) when they reach puberty. The infants of the Mushrikun (pagans) are in the fire with their fathers.” He also did not believe the wealth became war booty until its’ owner was killed.

They also turned away from those who leave off military service from the Khawaarij when they know them by confession of their sect. They also believe that hijrah is a bounty and not incumbant, they disbelieve in the Kabaa’ir (major sins such as smoking, drinking alcohol, etc.), and he related from them that they deny Surah Yusuf from the Qur'an by claiming that it is from a collection of old fictional stories. They say, “It is not permissible that a love story be from the Qur'an.”

Tha`aaliba

These are the people of Th`alaba ibn `Aamir, who was with `Abdul Karim ibn `Ajarid. He (Th`alaba) disagreed in the matter of the children (whether or not they are kuffar). Tha`alaba said, “Truly, we are under their authority and charge, big or small, until we see from them a denial of the right (of Allah) and being pleased with tyranny.”

The `Ajaaridah then made baraa'a from Th`alaba and we say regarding him (Th`alaba) moreover that he said, “The child does not have the judgement in the state of childhood, regarding allegiance or enmity until they know it and they make testimony to it. Thus, if they accept that (the allegiance with them) then they are as that, but if they deny it, then they have become kuffar.”

Al Ibaadiyah

They are the companions of `Abdullah ibn Ibaad, who rebelled against Marwaan ibn Muhammad. One of their famous opinions is that the people who differ with them from those who say the shahaada are kuffar, but not Mushrikun (pagans) and that they can marry from them and inherit from them as well.

Also, they believe the country of the sultaan (the one ruling) is a place of wrong doing (baghii) and the person who commits major sins is a muwahhid (believer in tawhid), but not a believer.

As Suffuriyah

The companions and followers of Ziyaad ibn al Asfar. Their beliefs are no less bizarre and twisted than their predecessors above are. The difference is that they differed with the Azaariqah, the Najdaat and the Ibaadiyyah in the matters of that the Suffriyyah do not make takfir on those who refuse to fight with military service (against a legitimate ruler).

They also don't judge the children of the pagans as pagans, making takfir on them and confining them to the fire forever. They claim that they are 'believers in and of themselves and that they don't know, maybe we have gone out of imaan in the sight of Allah.'

To sum up these people, we can say that anyone who goes out of a legitimate Imaam which Ahl us-Sunna agreed upon, that person is from the Khawaarij. The Khawaarij are the first people to go against Imaam `Ali in the war of Siffin, they distanced themselves from `Uthmaan and `Ali. They called people with major sins kuffar and they said that it is legitimate and compulsory to rebel against an Imaam if he differs or opposes a Sunna (according to their opinion)

[AlMilal wan-Nahal, pgs. 87-99]

As for Hazimiyah(Mutazila) of Our Time Refer To My Post "Salaf Of Ghulah"

Summary Of Beliefs Of Khawarij From Shaykh Ul Islam Ibn Tayimiyyah (R.A)

“As for the Khawārij and the Mu’tazila, they denied his Shafa’ah (The prophet’s peace and blessings be upon him intercession) for the people of Al-Kabaair (Major Sinners), but they did not deny his intercession for the believers. They are misguided innovators, and there is dispute and detail regarding their Takfeer”
(Al Fatawa: Volume 3 – 109)

“And the Khawārij are the first people to make Takfeer on Muslims, they made Takfeer based on sins, and made Takfeer on those who differed with them in their innovation and made their blood and property permissible”
(Al-Fatawa: Volume 3)

“The first innovation that occurred in Islam was the innovation of the Khawārij and Shi’ā” (Al-Fatawa: Volume 3). And He said: “The first people of innovation to split from the Jama’ah of the Muslims were: The rogue Khawārij”
(Al Fatawa: Volume 3)

“So when the Khawārij split from the Jama’ah of the Muslims and made Takfeer on them and made fighting them permissible, the Sunnah came with what has come regarding them”
(Al Fatawa: Volume 3)

“Al-Khawārij and the Mu’tazila, they indeed say that the people of major sins (Major Sinners) will reside in Hell forever”
(Minhaj Ah-Sunnah: Volume 2)

“And they made Takfeer on ‘Ali bin Abi Talib and ‘Uthman bin ‘Affan, and those who supported them both, and they killed ‘Ali bin Abi Talib making his killing permissible, it was Abdur Rahman bin Muljim Al-Maraadi from them who killed ‘Ali. He and others besides him from the Khawārij were diligent in worshipping but they were ignorant and they left the Sunnah and the Jama’ah; and these [people] said: What are people except believers or disbelievers; And the believer is whoever who did all that which is obligatory and left all that which is forbidden; and whoever who is not like that, such a person is a disbeliever who will be made to dwell in Hell forever. Then, they said the same about whomever who differed from them and they said: Surely ‘Uthman and ‘Ali and their likes have ruled by other than what Allah has revealed and has wronged so they have become disbelievers”

(Al Fatawa – Volume 7)

“And these Khawārijs, they have names which they are called with: “Al Haruriyyah” because they emerged from a place called Harura. They are called Ahlu Nahrawaan: Because ‘Ali fought with them there. And from their categories is the “Ibādiyyah” – followers of ‘Abdullah bin Ibaad, and “Al-azzariqah” followers of Nafiu’ bin Al-Azraq, and “Ah-Najdaath” – companions of Najda Al-Haruri.”

(Al Fatawa: Volume 7)

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